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Original.

A SERMON,

BY REV. H. B. SOULE, OF HARTFORD, CONN.

And I, if I be lifted up from the earth, will draw all men unto me.

JOHN xii. 32.

In the evangel this sublime passage is said to have fallen from the lips of Christ. It appears to have been uttered as were his ordinary teachings, serenely but with a profound consciousness of its truth. Judging from the record, there was no effort to display the splendor of his wisdom or the magnitude of his power. This humility in manner is everywhere visible in his life, and he utters his greatest, as his simplest, truths, without imposing preparation or gorgeous pretension. Perhaps there was no more distinguishing characteristic of this wonderful personage, than that he rose far above all noisy show and passionate display, into the delectable region of calmness and self-possession. Certainly, in this respect, history furnishes no example that ever approached him. He stands on an eminence whence he blends the two worlds into one view, and sees the power in one which supports him in his labors and trials in the other. He dwells where the light of eternity pours its full radiance upon his countenance, and clothes him with the beauty of celestial charms. His very manner shows that his resources are unlimited. He seems exhaustless. However great the work he has, at any time, wrought, his character has so impressed us, that we feel there is a reserved power greater than what has been displayed. Acquaintance with him—at least anything like a full acquaintance, such as a Christian may gain—reduces all his miracles into one—the grand miracle of his life; and he henceforth ceases to excite our wonder, while, to an unlimited extent, he commands our admiration and love—so natural, so completely in accordance with himself, are his works, whether he be teaching us to love our neighbor, stilling the tempest, or raising the dead. And thus, Christ is himself, on account of peculiarities which separate him widely from all other men, the highest proof, not only of his reality as a teacher, but also of the divinity of his origin and of his mission.

In rejecting the trinitarian notion of Christ, as an essential third part of the supreme Godhead, men are apt to proceed so far in the opposite direction, as to disrobe him of his real power; to seriously weaken, if not destroy his personal authority as the Messiah; and thus present him to us only as a sort of second Solomon, with such necessary improvements upon his great type, as the circumstances and his age demanded. But this is an extreme which has neither authority nor reason in its favor, and is productive of no good results upon either the piety or morality of its believers. Christ's humanity is indeed a primary element in the true faith; but it is humanity sanctified by the spirit and power of God, given without measure. It is so flooded with the divine as to expand into sublimity like the river into the ocean, and is profounder than the utmost reach of thought. He has our nature, organically is like us, one with us; but at the same time he is penetrated and filled with energies like those by which the universe is upheld; and exceeds in the loftiness and extent of his wisdom, power, and love,

all that we can conceive as belonging to the angels. Vain are the efforts of logic to comprehend him in its formulas; he escapes all definitions, and can be found, in the fulness of his stature and glory, only in the histories of his life that came in eloquent brevity from the pens of inspiration, and the history of his spirit written in the heart of the world and evolving in the history of humanity, to be completed in that consummation when God shall be all in all.

No, indeed, there is no other such record of humility and power, as in the character and manner of Christ. There is nothing of the parade and noise of the statesman; nothing of the physical pomp and glory of the warrior, dashing with embattled legions into the face of flame and death; nothing of the fascinating glitter and imposing magnificence of the regal court; and yet, in that peaceful and unostentatious life of him, he made himself the grand central figure in the world's history. I think I can see him there now, in that lovely old land of the Jews, just entering upon his wonderful ministry, standing there alone, with those thoughts within him which he was conscious would overturn kingdoms and revolutionize the world—thoughts which would cheer age as it laid itself in the damp cold grave, and reverberates in the music of childhood in all the dwelling places of men; and yet he is humble, serene and calm—makes no noise and displays no pomp. A blended firmness and mildness, an unmistakeable expression of conscious power, rest on his countenance and beam from his eye. He stands there, singled out from all men; beneath the star-lighted and angel-thronged sky; not a word of his life-inspiring thoughts yet uttered; his whole person radiant with the lofty elevation of his soul, but still so serene that not even a passion is visible; and infolding within his capacious bosom all those sublime energies, which in their noiseless operation are lifting the human race to heaven. And, now, when he speaks, his manner, his procedure, his gentle, persuasive voice—all are in perfect keeping. He utters his doctrines mildly but confidently; talks of the world, all men, and eternity, with the assurance of one who dwells in the vastitude of unlimited power; trusts his precepts, broad and holy as the heaven in whose light he lives, to the keeping of rude, unlettered men; makes no records except on the living tablets of the human soul; is even treated with public contempt, and at last executed amidst a storm of passion and scorn. But there is no transcending him; and anon his more than magical power transmutes the ignominious instrument of his death into the shining symbol of immortal life, and the glorious badge of God's love; while his simple words speedily crumble the marble gods of heathenism into dust, and, sweeping through the colonades of her magnificent temples, smite her oracles dumb forever.

And this teacher was this man sent from God; and thus clothed with his authority and power, that said—"And I, if I be lifted up from the earth, will draw all men unto me." Falling from such lips, these words, to our minds are more decisive and satisfactory on the greatest of truths, than all the logic of human theologues. Schools and philosophies may perform an important mission in the education of man, but they never rise into the inspiration of prophets and become the voice of God to the world. Equally fallible and uncertain, as authorities in the kingdom of religious truth and grace, are the votes of synods and the decisions of ecclesiastical councils. But when Christ speaks, "in whom dwelt all

the fulness of the Godhead," his teaching is final, going beyond the reach of proof, since there are no grounds of demonstration so high and complete as itself. I take it for granted, therefore, that the Saviour declared the truth when he said, "And I, if I be lifted up from the earth, will draw all men unto me," though it be the sublimest of doctrines, inspiring in its power and renovating in its spirit, and point to a blessed time which makes the heart leap with gladness even to contemplate. And on the ground that they are true, and were uttered by a being who is every way able to realize the facts which their verity implies, let us now attend briefly to the significance of these words.

Undoubtedly their immediate reference was to the manner of the Saviour's death. Crucifixion was to be the mode of his departure from the present world; he was to be "lifted up" on the cross. This tragical issue of his mission was continually before his mind, and he often made allusion to it in his seasons of conference with his disciples, and sometimes in his public teachings before the multitude. But dark and forbidding as was that awful scene on Calvary to the vision of mere human reason, it could throw no obstacle in the way of accomplishing his spiritual mission. Nay, rather did it add another element to his power, and mysteriously multiply the means of his success. His death added a new and more affecting eloquence to the plea of his love; while the generosity and magnitude of his sacrifice opened new avenues to the heart, and gave his redeeming spirit fuller access to the sanctuary of the soul. His religion assumed a finer hue, when he sanctified it in the baptism of his blood. That "lifting up" on the cross, therefore, would serve materially to augment the magnetic forces of his truth; to render his attractive influences more penetrative and resistless; and thus assist him in *drawing* the world unto himself. Hence Christ crucified has become the centre around which the moral world revolves, in constantly diminishing orbits, so mightier is the winning force of his love than the repulsion of its ignorance and sin.

Referring thus immediately to the cross by his being "lifted up," the Saviour would seem to mean "by drawing men unto himself," something which was connected with that scene, in the midst of which his life was terminated. But that meaning cannot be found in the literal mode of his death, since few, if any of his disciples have, in this respect, followed the example of their Master. Nor should we seek it in any of the outward circumstances by which Christ was surrounded, at the time to which the text directly alludes; for it was most evidently not upon these that he had his eye when he declared—"And I, if I be lifted up from the earth, will draw all men unto me." But his meaning was spiritual, and related to the condition of the soul. If he was lifted up on the cross, he would there become the centre towards which he would cause all men spiritually to gravitate, moulding them into his own likeness, transforming them into the moral symmetry of his own image and glory. He would draw them unto himself by translating them from the region of slavery and sin into the sunny clime of holiness and peace; by converting them into oneness with the condition of his own spirit, by drawing them into *what* he himself was, so that they could dwell in religion as he dwelleth in it, finding it the light and life of their being.

In the immediate import of his words, he would appear to have reference, not so much to *place* as to *condition*. The mere going to the heavenly abode is far from the highest conception of being drawn to Christ, locality being always a consideration of secondary moment in our estimate of things that belong to spiritual happiness. At any rate, we know that place and circumstances to a man, are not necessarily the first condition of happiness, neither do they always confer it, even where they exist of a character which seems most favorable to that end. There is a greater blessing than they,

upon which their value chiefly depends, as ministers to man's true enjoyment. It is the one which Christ here promises to confer. For surely if he be the Son of God, and consequently the true representation of his infinite character, to be assimilated into his moral likeness; to be made one in spirit with him, is the first, the most considerable blessing that can be conferred upon us. Draw us unto Christ in this sense, and, in every place, we shall dwell in Heaven; the holy spirit of the everlasting Father will be the essence of our life, interpenetrating every faculty of our moral being, and elevating us into the exquisite felicities of pure truth and free love. True, this first, and, in one sense, fundamental good of being drawn to Christ, can never be perfectly realized in this state of existence, where the objective conditions of the soul are so exceedingly inconstant and imperfect; where so much of its time and so many of its efforts are necessarily expended in providing for wants which are really independent of itself; and where it is called to endure so much from material causes, with which at most it will be but temporarily connected; but still the subjective condition of the soul, in oneness with Christ, will be the same in character here as in the blessedness of the future life. The difference between Heaven *here*, and Heaven *hereafter*, in the case of the well instructed Christian, consists chiefly in the outward relations and external conditions by which the soul is surrounded; while the inward must, in each case, remain substantially identical; since the primary laws of moral happiness for organically the same beings, must everywhere be the same. I can see no tenable ground for the opinion—which somehow has obtained not a little currency—that death is a process of such character and magnitude, that it will translate us beyond our personal consciousness, and involve us in the loss of our identity. Death is only an event in the continuous life of the soul, by which it lays aside, or rises out from, its objective inconveniences; and not a phenomenon in which it suffers any cessation of its consciousness, or the destruction of any power or principle essential to its personal identity or distinctive humanity. It is a mistake to think that we must cease to be human to become saints. Heaven is not the oblivion of memory, the extinction of all the past; no more is death such a radical and extensive change as shall convert us into beings organically different and distinct from what we are here. Certainly, the organic laws of the soul must survive the grave, in order that the soul itself may survive; which, if they do, must for ever secure us our personal consciousness, all the beautiful leaves of memory, clean and radiant from every blun and dust of time, together with the sweet recognition of those blessed beings around whom affection has thrown her golden chains, and to whom she still clings, only with a purer and holier attachment.

But we may go a step farther. Christ was not only lifted up on the cross, which, by his death, and especially the manner of it, he has made the expressive symbol of his whole religion; but he was also lifted up from the grave, and carried away into Heaven, which is not merely an historical fact that is connected with the integrity of the gospel narrative, but is important on account of its bearing and effect upon the teachings of Christianity concerning the future life, and also the additional interest with which it invests the power of Christ over the minds and hearts of men. It is natural, and it certainly appears logical, to infer that his "lifting up," or ascension into Heaven, associated, as it necessarily must be, with the attractions of his everlasting, spiritual abode at the right hand of God, must greatly increase the facilities of his access to mankind, and multiply the magnetic influence by which he is to control the directions of their hearts and give them a permanent proclivity heaven-ward. We do no injustice, therefore, to the Savior's words—"and I, if I be lifted up from the earth, from the earth will draw all men unto me," if we blend in their significance both ideas of condition and place, and mingle into

local intensity, the blessings of oneness with his spirit and the local felicities of Heaven. Being drawn unto Christ in this double sense of spiritual harmony with himself and perpetual citizenship in this divine kingdom, where the mortal puts on immortality, appeals to the mind as the highest good, while the Scriptures assure us what is really the extent to which his mission, in its complete form, reaches. For He seeks not only to fill us with his own spirit and render us obedient children, but also to lead us home to our Father's house, that we may dwell in the beauty, and rejoice in the smiles of his love. Thus, having been lifted up, He will draw us into the heavenly likeness of *what* he is, and also—which is the second greatest blessing—to be *where* He is, and abide for ever.

Having thus briefly noticed the general character of the blessing implied in being drawn to Christ, it will, perhaps, be interesting to consider, somewhat more in detail, how man will thus be drawn to the Saviour. It will help us to appreciate the magnitude and character of the result, to understand, with some approach to the truth, the means through which it is reached.

In the first place, Christ will draw men unto him by the power of knowledge. He came into the world as a teacher sent from God, to pour the light of instruction into the darkened and ignorant soul. One of his grandest offices is to make man acquainted with the truth.—“To know God is life eternal;” and it is this knowledge which above all He seeks to confer, and which, indeed, really embraces all. The intellect must be enlightened, and the conscience quickened; and to accomplish this, He gives revelations that open to the mind clearest visions of the beautiful and the true; from the regions of duty, where as moral beings we must dwell, He lets us look off into eternity and gather information on subjects of sublimest import, and life and immortality are revealed to our understandings. Every step we take in knowledge—every new truth we gain brings us nearer to the likeness of the great teacher. It is not in religion, if any where, that “ignorance is bliss;” but that soul in which truth shines most brightly, in which the largest measure of the knowledge of Christ dwells, enjoys most of the genuine felicities of Heaven—partakes most largely of the blessedness of its great Master. And his attachment to his Divine Instructor increases in proportion as, under His wisdom, he grows more enlightened. There is a magnetic property in knowledge which gives the soul an unceasing proclivity towards its celestial source, though it may not always be immediately conscious of the direction in which it is moving. Something of the influence of Christ's teachings in drawing man's thoughts and sympathies to himself, may be discovered in the contrast which is presented between the Christian and heathen portions of the world. And not less distinctly is the same thing discoverable in the peculiar character which, as a whole, science, philosophy, all that which we call human knowledge, has assumed since the time of Christ. The light which he poured upon it, makes the world rejoice in some new revelation of its mysteries every year; and with each revelation it approaches Heaven, and man dwells nearer to God.

Again, Christ will draw man unto himself by the power of his love. It is not enough, though it is indispensable that the intellect be instructed; the affections must be enlightened and vivified. The heart must go with the head. The moral sympathies must be called forth into active play, as well as the intellectual. We must be taught to love as well as to think—to feel as well as to see. A religion which should be merely intellectual might be beautiful, might have many attractions for the mind, and lead us away into many speculative exercises most agreeable, perhaps entrancing, to the reason; but it could not thrill us with its electrical power: it could not win us to throw ourselves unreservedly into his embrace, and melt us into sweetest and undying attachments; for it has no warm, beating

heart in it—no gushing, living affections, whose touch moves us like the breath of inspiration. The light of such a religion would be clear but cold, resembling the coruscations that play up the polar sky, rather than the cordial, glowing warmth of the noon-tide sun, whose rays both enlighten and fructify the earth. But infuse into it the fire and energies of love; link the reasoning intellect to a throbbing heart, and it becomes a religion of life, which adapts it to the whole nature of man, and gives it control over all his powers. Without this, it is like the beautifully perfect statue, born beneath the creative chisel of a Phidias, elegant in the symmetry of its form, but when you clasp it to your bosom, frigid as ice, a pulseless, pitiless marble. But where love is, there is an attraction, so gentle, so persuasive and willing, that the soul delights to fall into the sphere of its influence. The two powers must go together, the power of knowledge and the power of love. Without knowledge, religion would be a mere blind, blazing enthusiasm; and without love, it would be a lofty, unapproachable stoicism; but when they blend into harmony we see the living Christ, with his glorious panoply of truth and his divine heart, pulsating with infinite love. While, therefore, he teaches us truth, opens to our minds revelations of knowledge; while he strikes out the path to heaven as with shafts of sunlight, casts upon reason the light of eternity, and illumines our conscience with the radiance of God's justice; while he draws us by the secret forces of intellectual affinities and sympathies unto himself; by the divine afflatus of his love, he is inspiring us with the breath of a loftier life, and gives unfailing polarity to our hearts. It is God's love that makes the outward world beautiful; it is God's love, manifested through Christ, that makes the spiritual world even more than beautiful, so that its glories may be felt as well as seen. By magnetic forces like these, is Christ drawing us unto himself. It is upon kindred natures that he is acting; it is spirit speaking to spirit; heart beating to heart; soul throwing its silken sympathies around soul, and winning by the eloquent music of its own harmony. Into this sin and ignorance—into this moral night with which we are shrouded, he shines from that lifted cross, with the holy light of his truth and the melting tenderness of his love. His voice has gone out over the sea of life, stilling the tempests of passion, and infusing trust and strength into sinking hearts. His spirit is entwining the golden chain of his affection around erring humanity, and binding it faster and faster to the throne of God. In the discipline of chastisement and trial and sorrow, when to our limited vision all seems to have abandoned us to the doom of evil, in unwearied patience he still stands beside us, evolving good from ill, mysteriously changing our darkness into light, and through our tears spanning the sky of the soul with the bow of hope.

And this work will go on; this purifying process, discharging us from sin and advancing us towards Christ; this enlightenment of the mind and the affections by which we are transmuted into his likeness and drawn to his abode; this will go on until every sin be washed away, and our souls be white as the snow; until our knowledge shall be full and our love perfect; until we shall arrive at that home where there is no sin, no discord, no tears and no death, and we in Christ, and Christ in God, who is all in all.

Such is the result to which we look forward for ourselves—to be one with Christ in the spirit of knowledge and love, and his divine and immortal abode. Oh, how blessed and cheering is the thought that we shall thus be drawn to the Son of God. What a secret peace does it send abroad in our hearts; how does it awaken gratitude to the infinite source and disposer of all things. But if this assurance can thus inspire gladness and elevate our spirits into a hymn of thanksgiving to God, how must we be affected when we realize the full doctrine of the text—“I, if I lifted up from the earth, will draw all men unto me.” Yes, he will draw all men;

there is no limitation, no bounds, except the race. Man, humanity; not dismembered and fragmentary; but as a unity, a whole; this will he draw unto himself; this the grand consummation he will reach. This is one of those great truths which Christ so frequently utters, that throw a divine radiance and beauty over the Universe. In its light God is revealed in a character of infinite loveliness, such as is realized by no doctrine less vast in its extent. It also makes the Savior and his kingdom rise into a spiritual grandeur and reach of dominion that are immaculate to the vision of our holiest desires, and act like the sweet breath of inspiration upon the peace and hopes of our hearts. It also clothes man with a new interest and deeper significance, while it throws over nature, in the midst of whose interminably varied scenery this fleeting life is passed, a beauty and a providence that make it hallowed with the presence and goodness of God.

"Not in the world without, but that within,
Revealed, not instinct—soul from sense can win!
And where the natural halts, where cramped, confined,
The seen horizon bounds the baffled mind,
The inspired begins—the onward march is given;
Bridging all space, nor ending even in heaven!
Here, veiled on earth, we mark divinely clear
Duty and end—the *there* explains the *here*!
We see the link that binds the future band;
Foeman with foeman gliding hand in hand;
And feel that hate is but an hour's—the son
Of earth to perish when the earth is done,
But love eternal; and we turn below,
To hail the *brother* where we loathed the *foe*;
There, in the soft and beautiful Belief,
Flows the true lethe for the lips of grief;
There, penury, hunger, misery, cast their eyes,
How soon the bright republic of the skies!
There love, heart-broken, sees prepared the bower,
And hears the bridal step, and waits the nuptial hour.
There smiles the mother we have wept—there bloom
Again the buds asleep within the tomb!
There, o'er the bright gates inscribed—"no more we part,"
Soul springs to soul, and heart unites to heart."

Original.

THE TRUE CHARACTER AND OBJECT OF RELIGIOUS WORSHIP. NO. I.

BY REV. NELSON SNELL, MINDEN, N. Y.

That man by nature is a religious being, is a fact universally admitted. No nation has yet been found, which do not exhibit in some form or other, the religious element of our nature. The Pagan with his idols; the Hindoo crushing beneath the wheels of the ponderous car of Juggernaut; the Christian at the throne of Jehovah—each demonstrate conclusively the existence of this element in mankind. Nor are those to be found who will deny this truth, and sustain their denial with any show of rational and consistent argument. The existence of this principle in man proves conclusively that it is his duty to exercise it, to develop it as he would any other faculty which he possesses. It is true, that in some men it may be very feeble, almost extinguished, yet at proper times it will manifest itself in some form or other.

Look at the little child which yet quietly reclines in its fond mother's bosom—see what strong love it has for its parents—how trusting and confiding it is! What is that chord which unites their hearts? Why does the affection of the child centre upon its parents? Is it answered that it is through *gratitude* for the many favors it receives? This cannot be, for the child is not able to realize the amount of its indebtedness to its parents, or even to form any true conception of it. Nor can the mother implant into the bosom of her tender offspring, this principle. She can nourish it. She can develop it, and as it were, mould it to her will; but she cannot create it. It is implanted by that Being only who gives existence and life to all things. Now this

principle, this bond of affection between parent and child, is the *germ* of the religious element of our nature. That which causes the love of the child to cling to the parent's heart; that principle which causes its affections to centre there, when cultivated, becomes the hand which invites man to the great Creator. And when he learns to honor his father, his affections will be drawn out, and he will love with that deep, deathless love, which the child has for its beneficent parent. Enough to know that he has a Father in heaven, his heart's warmest love will be the gift which he brings as a sacrifice.

It is then as much a duty of man to exercise his religious faculties, as any other which he has in possession. This the plainest dictates of reason teach us; our whole moral nature strongly impresses it upon us; and when we look into the sacred volume we behold this duty plainly recognized and enforced. On almost every page we can read the divine command, and no one can turn from the perusal of the "Oracle of Truth," without being deeply impressed with the importance, nay, with the duty devolving upon every one, of obeying this divine injunction.

Nature teaches us to bow in reverence to some superior being; but revelation makes known to us the object which we are to revere; here we learn that we are to worship God—a Being of infinite perfection in all His attributes and power. That such a being is worthy of worship, no one who is made acquainted with his true character will for a moment deny. It is in such intimate conformity with our higher natures, that we cannot fail to admire his adorable perfections. Our hearts involuntarily send forth gratitude and praise to the author of all things.

Notwithstanding the conviction that it is our duty to worship God, yet it may be well to inquire what is meant by the term "worship," and in what it does consist.

That erroneous ideas on this subject prevail more extensively, must be evident to every one who has observed the variety of means in which it is manifested.—Worship is defined to mean "an act of religion, which consists in paying due respect, veneration and homage to the Deity." The motives from which it is performed depend in a great measure upon the views entertained of the character of the being worshipped. This must be doubly borne in mind, if the true object of worship would be gained. No one will deny that the influence of religious worship on individuals, is in a great measure determined by the character of the being worshipped. If God is arrayed in robes of terror—clothed in the greatness of wrath—burning with anger against His creatures—if in such an unlovely aspect, he is held out to men as the being whom they must worship, can we wonder that any other than such a character and spirit will be imbibed by the worshippers? Will not the same passions, operate in their bosoms, which they discover in the object of their adoration? The peculiar traits, the distinguishing attributes which mark the character of the being worshipped, becomes the prominent traits of the character of the worshipper. Such is even the case, whether we behold it clothed in terror, or in the mild radiance of benevolence and love.

Do we view God as partial and vindictive, such will be the temper which we imbibe; such the spirit which will animate our bosoms. But if we behold him arrayed in the robes of love; if we see benevolence in all his acts; if goodness is his crowning excellence, then will our characters and lives be conformed thereto? It is then of the greatest importance that we have right and consistent views of the character of the being whom we wish to imitate and worship. Upon this depends wholly the true influence which religion has upon the worshipper. If we can become acquainted with the nature and character of the religious worship of any people, we can judge with a good degree of certainty, the views which they entertain of the being they worship. The reverse of this is also true, that if we know the view

which are entertained of God by a class of individuals we can determine with a good degree of exactness the character of the worship which they render to him.

Original.

THE DIVINE ATTRIBUTES.

BR. BULKELEY:—While I disclaim the idea of trespassing upon the privilege of the clerical brethren, in the way of sermonizing, allow me the favor of expressing a few thoughts through your paper, suggested by the following words of our Savior: "If a house be divided against itself, that house cannot stand."

Our limitarian brethren, it would seem, were but little aware of the portentous bearing of the truth set forth in these words, upon the supposition that *their* doctrines in respect to the practical character of the attributes of God are correct. They will assure us, that by an exercise of his *omniscience* the final result of creation to every individual of our race was to him, in its very inception act, a present as well as perfectly accomplished reality. His *omnipotence*, consequently, they pledge to the work his wisdom designed. And all mankind must be finally perfect and happy or remain imperfect and unhappy: or otherwise a portion of them attain the former while the remainder are chained forever to the latter result. Thus far all is in perfect harmony in the Godhead. But now comes in his justice and mercy and truth, and instead of this harmony being preserved, how do we find the account in this *house* professedly of the Almighty's perfections.

Is mercy satisfied that *all* the objects of God's love should be perfect and happy? Most certainly! But have they not been exceedingly vile and sinful and disobedient to God, and the commands of his law, and will justice acquiesce when mercy is satisfied? They tell us that justice claims the endless punishment of such transgressors: and will admit that the omnipotence of Jehovah is as much pledged to the demands of justice as of mercy! We have here, then, two of the essential attributes of God continually clamoring for and claiming at the hand of his omnipotence, the accomplishment of results directly antipodal of each other; and the granting of either consequently productive of dissatisfaction to the one whose object is defeated. And again, the truth of God is demanding with an irrevocable claim of the attribute of *omniscience* the results she has been compelled to proclaim as its present realities in the creation. And here it matters not whether it be the consummation of the happiness of all or the unhappiness of all, or the happiness of a part and the misery of the remainder; in either case, either justice or mercy must be made to suffer a most palpable infraction of their rightful demands. We thus see by a presentation of these several attributes of Jehovah in practical operation, after the manner prescribed by the creeds of our endless misery brethren, that there is to be maintained a constant, unremitting warfare or disagreement in the house which God himself has taken for his habitation.

And if Christ's words be true in respect to the ultimate destiny of a house divided against itself, who should dare to take a stand upon the teachings of such creeds, and affirm that Jehovah would never cease to sit as King upon the throne of the Universe; or even to have a being among the wonders of the world of his own creation. We should rather, methinks, like honest men, make up our minds to the sad conviction of a coming time when God shall become annihilated by the clash of his own attributes, and primeval chaos and confusion prevail over all his works.

M.

Ashfield, Mass., December, 1847.

God is not slack concerning his promises

BROTHER MAN.

BY GOODWYN BARMBY.

God is One, and we are Two—
 Brother man, brother man!
 Wherefore make so much ado?
 Why should differ I and you?
 God is One, and we are Two—
 Brother man, brother man!

We are wrong, and God is right—
 Brother man, brother man!
 Why should difference end in fight?
 Why should good be quelled by might?
 We are wrong, and God is right—
 Brother man, brother man!

We are beads, and God the string—
 Brother man, brother man!
 If we do not closely cling,
 Snapped will be the jewelled ring;
 We are beads, and God the string—
 Brother man, brother man!

We are parts, and God is All—
 Brother man, brother man!
 Should our body's members brawl,
 Would it not the brain appal?
 We are parts, and God is all—
 Brother man, brother man!

We are limbs, and God the Head—
 Brother man, brother man!
 Were the arms to contest led,
 Bruises o'er the frame would spread;
 We are limbs, and God the Head—
 Brother man, brother man!

We are children—God our Sire—
 Brother man, brother man!
 Let to Him each heart aspire,
 As to Heaven flameth fire;
 We are children—God our Sire—
 Brother man, brother man!

God has spoke it; we shall see—
 Brother man, brother man!
 All mankind shall brethren be,
 Like the stars in unity—
 God has spoke it; we shall see—
 Brother man, brother man!

A Remarkable Experiment.

A recent work of science gives the following novel experiment, which settles questions of some importance in philosophy:

"Two hundred pounds weight of earth were dried in an oven, and afterwards put into an earthen vessel. The earth was then moistened with rain water, and a willow tree, weighing five pounds, was planted therein. During the space of five years the earth was carefully watered with rain water, or pure water; the willow grew and flourished; and, to prevent the earth from being mixed with fresh earth, or dust blown on it by the winds, it was covered with a metal plate perforated with a great number of small holes, suitable for the free admission of air only. After growing in the air for five years, the tree was removed, and found to weigh one hundred and sixty-nine pounds and about three ounces; the leaves which fell from the tree every autumn were not included in this weight. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed; it was discovered to have lost only about two ounces of its original weight; thus one hundred and sixty pounds of woods fibre bark or root were certainly produced; but from what source? The air has been discovered to be the source of the solid element at least. This statement may at first appear incredible, but on slight reflection its truth is proved, because the atmosphere contains carbonic acid, and is a compound of seven hundred and fourteen parts, by weight oxygen, and three hundred and eighty-eight parts, by weight of carbon."

Vinegar.

The Farmer's Advocate says, that the expressed juice of a bushel of sugar beets, will make five or six gallons of vinegar. Wash them clean, grate them, and express the juice, and put it into an empty barrel. [an old vinegar barrel is best.] and cover the bung-hole with a piece of gauze. In 12 or 15 days 't will be fit for use.

The Holy Land.

BY HARRIET MARTINEAU.

JACOB'S WELL AND THE SAMARITANS.—Our last view of Jerusalem was very fine. We looked back from a ridge on the northern road, and saw it lying, bright and stately, on its everlasting hills; but it looked lower than from most other points of view, from the Moab mountains forming its lofty background. We descended the slope before us, and lost sight of the Holy City forever.

Again we were struck with the vivid coloring of the scenery. All this day the hills were dressed in brilliant hues: the soil red, gray, and brown; the tilled portions of the brightest green, and the shadows purple or lilac. All the hills show traces of having been once terraced; and they were still completely so in the neighborhood of our encampment this evening—the terraces following the strata of the stone, which all lay slanting. This gives a singular air of wildness to the most cultivated spots. Here and there were basins among the hills, the red soil dropped all over with fig and olive trees, or full of corn. On we went, past deep old wells yawning in the hollows, or stone cisterns where the cattle were crowding to drink; past a few camels here and there, browsing in the dells; past groups of Arabs with their asses, carrying corn to the city; past stone villages crowning the steep, till at 6 p. m. we encamped beside a beautiful old pool. We were under the shelter of a rock whose moist crevices were fringed with delicate ferns. While dinner was preparing I went back on our road—the narrow stony road which wound round the verdant promontory opposite to our rock—to find a honeysuckle which I had seen climbing and blossoming to a great height; and I brought back a charming handful of flowers.

While we were at dinner in the tent, a sound of scuffling was heard outside; and when our dragoman next entered, he was out of breath. We afterward heard the whole story, and were amused to find how zealous our Mohammedan servants could be in the cause of Christians. Some Arabs, with their loaded mules, had come with the intention of encamping beside the pool: and, on finding the ground partly occupied, though there was plenty of room left, they became abusive, and wondered aloud what business these cursed Christians had in their country. Our dragoman resented this, and threw the speaker down over the tent ropes. There was then a stout scuffle, and our cook coming to help, and the Arabs falling one upon another over the tent-pegs in the dark, they had the worst of it, and went off vowing vengeance. We heard no more of them, however.

The next morning we saw the Mediterranean, like a basin of deep blue waters between two hills. We were not going toward it, however, but to Nablons, the ancient Sychar; where lies that Jacob's well at which the woman of Samaria went to draw water.

Our road lay through a most fertile valley now called Hawarrah, where the crops were splendid for miles, and the villages were thickly planted on the hills. The ground rose in a series of table-lands, of which there was a succession of three, when we were leaving the rich Hawarrah valley. The roads in this part of the Holy Land were mere lanes full of stones between walls, or tracks through olive grounds and meadows, or paths running along shelves of the rocks, with a bit of rocky staircase at each end, about ascending or descending which our good horses made no difficulty.

Before entering the valley where old Sychar lay between the mountains Ebal and Gerizim, we came to the fine, fertile parcel of ground which Jacob bought. The valley opens out into this wide basin; and near the junction of the valley and the basin is the old well which is the supposed scene of the conversation of Jesus with the Samaritan woman. Some of our party wound round the base of the hill to the well; and some (and I for one) rode by the upper path, over the shoulder of the hill, and came down on the other side. I had thus a fine view of the whole locality; of the valley where the city lies—a narrow valley, rich with fig and olive groves, and overhung by the rocky bases of Ebal and Gerizim, where the square black entrances of tombs dotted the strata of the rocks. From this height, Jacob's land looked a beautiful expanse. The well is a mere rough heap of stones, with a hole in the middle, nearly closed up. What there is below ground, I cannot say; but this is all that is to be seen on the surface. It is not a well likely to be in use now, for there are many springs and shallow cisterns (though no well) between this and the town, which lies about a mile and a half off.

Everybody knows that the Jews had no friendly dealings with the Samaritans in the time of Jesus. The quarrel had then lasted about 600 years. How many suns have gone

down upon their wrath! The Samaritans had wished to assist the Jews in rebuilding the temple of Jerusalem; but the Jews hated them as a mixed race, and would not admit that they had any right to share in temple worship, or any other Jewish privileges. It really was a most serious objection to the Samaritans, that they were of a mixed race; not only because the Jews believed that they held the promises on the very ground of the purity of their race; but because the intermarriages of the former Samaritan Israelites with Assyrian and others disposed them to idolatry, or at least to a worship as mixed as their race. So the Samaritans were excluded from the rebuilding of the temple, above 500 years before Christ. And not being permitted to help, they did all they could to hinder. About 100 years after, they obtained leave of the Persian court to build a second temple to Jehovah; and they built it on Mount Gerizim. This was a shocking impiety in the sight of the Jews; and it was the occasion of a number of lax-minded Jews, who had broken the law, by marrying heathen wives, or otherwise, and who yet wished to worship Jehovah in his temple, resorting to Sychar, to join the Samaritans, and render their race yet more mixed. This was the quarrel which the woman of Samaria referred to, when she spoke of the question, whether "men ought to worship in the mountain or in Jerusalem?" and thus is explained her wonder that Jesus, being a Jew, should ask water of her who was a Samaritan. There was also a quarrel about their Scriptures, the Jews insisting to this day that the Samaritans had altered two or three texts, relating to these two mountains, Ebal and Gerizim, in their own sacred copy of the books of Moses; the Samaritans insisting, of course, that theirs was the true copy.

From my early youth, I had always taken a strong interest in this old quarrel, feeling sympathy with both parties, and keen delight in the wise and soothing words of Jesus concerning it. What a truth it was for both parties to hear, that God was now to be worshipped everywhere; and that all places were henceforth to be as sacred as the Jerusalem temple, or the mountain at Sychar! And what a lesson in liberality it was to the Jews when he gave honor to the Samaritan in the parable, on account of his good works, above the sacred priest and the servant of the temple at Jerusalem. Both parties were, of course, wrong in their fierce anger; but each had much to plead on his own side. The Jews were bound to keep the race and worship pure; and held, as an essential matter of faith, that Jehovah would have but one dwelling-place; which was their view of their temple. And the Samaritans were surely right in persisting in their endeavor to worship Jehovah in accordance with the laws of Moses, as they did not believe in strange gods; and if the Jews could not admit them to worship in the temple at Jerusalem, they could not be blamed for building one for themselves.

Such was always my view of the matter: and such being my view, it was with indescribable interest that I looked this day upon Mount Gerizim, and remembered that somewhere in the city we were approaching, was treasured that sacred copy of the Samaritan Pentateuch, (books of Moses) which the possessors believe to be the true one, and to be 3,500 years old. The most learned men among the Christians do not believe it to be nearly so old as that: but they have a high opinion of its value, and would follow it sooner than any other, I believe, excepting instances where the disputed texts about Ebal and Gerizim are concerned.

The present inhabitants of the city hate the Christians as heartily as the old inhabitants used to hate the Jews. The present inhabitants are Mohammedans of a most bigoted character; and they would admit neither Jews nor Christians within their gates, till within a few years. They dared not refuse us admission: but they behaved with great insolence. Our horses had to go as slowly as possible through the narrow street, which would not hold two abreast, and was paved with large, slippery stones. As we rode along, one behind another at this funeral pace, all the people came out to stare, and many to mock. Three times things were thrown in my face; men and women laughed and sneered, and children thrust out their tongues. At last, we were through; and glad I was to issue from the gate at the farther end. But a sad sight awaited us there. A company of lepers were under the trees, crying out to us for charity, and stretching out their maimed hands. It is a terrible sight, which we see too often in this country. It saddened us at Jerusalem almost every day.

After dinner we ascended a height, past the Mohammedan cemetery, whence we had a fine view, in the last sunlight, of this most beautiful city. It was once the capital of Samaria. Then, to my delight, we ascended to seek the Samaritan synagogue. We were guided to it, and I saw nearly all the Samaritans of the place; good-looking people, the men wearing the high helmet-like turban which we see in the portraits of

Josephus, and other old Jews. They keep three great feasts in the year, going up Gerizim as the Jews used to go up to the temple.

The synagogue was a small, ordinary looking chapel, within a curtain recess of which is kept the old copy of the Pentateuch. It was shown to us, but I found it was impossible that I could be allowed to touch it.

Our employment this evening was reading aloud the history of the Jewish and Samaritan controversy, and the fourth chapter of the gospel of John. While we were thus reading in our tent, the jackal was in full cry on the slopes of Gerizim.

THE CHRISTIAN AMBASSADOR.

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Changed in a Moment—The Resurrection.

A correspondent desires an explanation of Paul's language in 1 Corinthians xv: 51, 52—"Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Not knowing the precise point on which he desires information, we will give our views upon the whole passage, and if what we say does not solve the difficulty seen, we will endeavor to answer any inquiries he may have to make.

1. Paul is speaking of the resurrection of all the dead. The terms employed in different parts of the chapter, make this certain. He says, v. 13—"But if there be no resurrection of the dead;" v. 16—"if the dead rise not;" v. 21—"by man also came the resurrection of the dead;" v. 22—"For as in Adam all die, even so in Christ shall all be made alive;" v. 35—"But some men will say, how are the dead raised up?" Thus it will be seen that he is not speaking of any particular class of the dead, but of *all the dead*.

2. He says, that when the resurrection shall take place, some will be living upon the earth. "We shall not all sleep;" that is, all will not die. Because Paul says, "*we* shall not all sleep," it has been supposed that he expected the resurrection to take place during the life time of some upon the earth when he wrote. This appears to us to be an unfounded inference. We know of nothing in his epistles to justify it. Besides, it is common to speak in general terms, as he here does, when treating of that which concerns mankind generally.

3. The change which will take place, at the resurrection, will be universal; it will affect both the living and the dead—"We shall not all sleep, but we shall all be changed." Thus, though all will not die, all will be changed; the living will put off their earthly constitutions, and become incorruptible and immortal; and the dead will rise to a state of incorruptibility and immortality.

4. The bodies of men will not be raised. This is evident for several reasons. First, Paul says—the dead shall be raised, and the living *changed*. Why say changed, if the bodies of the living were to be raised? Second, "Flesh and blood cannot inherit the kingdom of God," v. 50. By kingdom of God he here means the resurrection state. Now as our bodies are flesh, they cannot enter that state, and consequently they will not be raised. Third, In reply to the question, with what bodies will the dead be raised? he says, "Thou fool, that which thou sowest, is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body," vs. 36-38. Here he says, we shall not have, in the resurrection, our present bodies. The figure he

uses teaches this; for the grain we sow, rises not, but perishes. *Thou sowest not that body that shall be.* So with us. Our bodies which are buried in the grave, are not the bodies which we shall have in the resurrection. We shall have spiritual bodies. "There is a natural body, (or animal) and there is a spiritual body," v. 44. With this spiritual body the mind will be clothed in the resurrection.

5. From the foregoing remarks it will be seen, that by the resurrection Paul means, raising man, whether he be living or dead, to a state of incorruptibility and immortality, where he will have a spiritual body. He says—"So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit; howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven; as is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly," vs. 42-49. Hence he says, the resurrection will be a victory over the grave or *hades*, the place which now swallows up our race. He says too, that it will be a victory over sin; for we shall be freed entirely from its dominion. Thus the resurrection will introduce all men into a state of blessedness. I say not, that all will be equal in honor and glory and bliss; but they will be equal so far as it regards their state.

6. *The trumpet shall sound.* This is a figure drawn from the custom of the ancients of announcing great events by the sound of a trumpet. We find it often in the prophetic writings. The idea is, that when this great change of which the Apostle is speaking shall take place, a change of infinite interest to all men, its approach shall be announced from heaven. It is called the *last trump*, because it will be the last of human events—the last change of mortals connected with earth—the end of the dispensation of Christ in this world. O. A. S.

Br. Drew in a Great Error.

Br. Drew says in his last Banner, that:

"Dr. Dewey, since the death of Dr. Channing, confessedly stands at the head of the Unitarian denomination. He has recently resigned his office as pastor of the Church of the Messiah, in the city of New York. This is the richest church in the Unitarian denomination, which is proud to give its minister a salary of ten thousand dollars per year. From the New York papers we learn that the Church of the Messiah has invited our young Br. T. Starr King, of Charlestown, Mass., to become its pastor."

Here are, at least, three errors; 1, Dr. Dewey has *not* "resigned his office, as pastor of the 'Church of the Messiah,'" for only a portion of the time. 2, The Society has *never* "given a salary of ten thousand dollars." 3, "our young brother, T. Starr King, has" *not* "been invited to become its pastor," and whether Dr. Dewey, since the death of Dr. Channing, confessedly stands at the head of the Unitarian denomination, admits of a doubt in certain quarters.

Br. King has preached in that Church once, and was invited to again by the Committee, but the Society refused to let him.

Removal.

Br. Wm. Hooper, has removed from Weare, N. H., to Tyngsboro', Mass. He is a discreet and faithful minister, and we wish him great success in his new field of labor.

What shall be Done?

In an article on the subject of the "Missionary enterprise," which appeared in our paper a week or two since, we endeavored to show that that enterprise deserves a greater share of attention than it has hitherto received. In accordance with the intimation then given, we now resume the subject, for the purpose of considering the question that stands at the head of this article. In view of the vast moral desert spread out before us, and of the terror, sin and misery, that abound in our midst, and which are inevitably consequent upon the reign of superstition, we ask, and we solemnly press the question upon the attention of every Universalist: What shall be done to meet the great and growing demands of our cause.

Some good brethren, we know, object to the Missionary enterprise, on the ground that "it is too much like the Orthodox." Universalists, say they, have opposed Missionaries, and Missionary Societies, and now, with a strange degree of inconsistency turn round and adopt the very thing they once condemned in others. Often have we heard objections like these, not merely from speculative believers, but from some who really love the cause, but, as we think, labor under a most mistaken prejudice, a prejudice which has prevented, and so long as it continues, will prevent us from receiving much valuable assistance, and for this reason we are induced to put forth our humble endeavors to remove it.

As to the objection that our Missionary enterprise is "too much like the orthodox," we look upon it as the mere offspring of prejudice, and but for the fact that it is entertained by some whom we feel bound to respect, we should deem it entirely unworthy of a serious refutation. In what respect, we ask, is it like the orthodox. To our mind there is nothing in this wide world more unlike orthodoxy, so called, than these attempts to carry the blessed light of Gospel truth to minds that are darkened by error and perverted by sin. We have long felt and believed that in their efforts to enlighten the heathen, and to send the word of God to the destitute of every land, our partialist brethren, were acting upon the true principles of Universalism. Though they may deny it in words, and may not intend it, yet nothing is plainer than that in their attempts to evangelize the world, they do practically recognize the great doctrine of a universal brotherhood. Shall we, then, refuse to live our doctrine, or to carry out our principles, because other denominations in opposition to their own professed sentiments, are found to agree with us in action? Will any Universalist seriously contend that it is best for us to stand back and do nothing, merely because the 'orthodox' are doing our work for us? It seems to us useless to contend against a position so absurd as this. As to the charge of inconsistency, we regard it as equally unfounded with the other. We have not changed our views or our position in the least in regard to these popular schemes of proselytism, and sectarian aggrandizement. In proof of this, we appeal to the Fathers in our Israel, who, for long years, have stood in the front ranks in battling against the hosts of orthodoxy. Those venerable men, have, in times past, denounced orthodox missionary societies, so far as they were designed to propagate error, they have denounced many of the unwarrantable measures resorted to, to sustain those institutions, and they denounce and oppose them still, and for the same reason. And we contend that they are perfectly right and consistent in so doing, notwithstanding they are, to a man, the steadfast friends and promoters of our Missionary organization. The truth is, there is no more resemblance between a partialist "Missionary Society," and a Universalist Missionary Society, than there is between a partialist sermon, and one by a Universalist, and there is no more inconsistency in condemning the one and approving the other in

the former than in the latter instance. We have spent more time in considering this stale objection than we should have done, but for the pertinacity with which, notwithstanding its inherent absurdity, it has been urged against almost every measure that has been adopted to advance the interests of our cause. When, for instance, the Sabbath School enterprise was started, it was immediately discovered by certain wise heads, that we were "becoming too much like the orthodox," and so it was in relation to the temperance cause, and many others, and even in the late attempts to purge our ranks of the rampant infidelity that had crept in among us, by reiterating the declaration, that we receive the Bible as our creed, the old state cry has been repeated, that we are becoming "too much like the orthodox," "getting up a creed," &c. Just as though we did not always receive the Bible as our creed, and not now, as formerly, oppose orthodox creeds. For one we can have but little patience with such blind stupidity, or heartless duplicity, as is involved in the charge of inconsistency on such ground. We have labored long and hard in the Missionary cause, and yet we solemnly aver that we never felt less partiality for orthodoxy than at the present time—never felt less like becoming orthodox, in the sense intended in the objection than we do now, and we cannot, therefore, but regard the charge of inconsistency, on such grounds as referred to, as ungenerous and unjust.

The truth is, the principle we have acted upon is not a new one, as some who have not taken pains to reflect sufficiently upon the matter have supposed. It should be remembered by all that the Apostles were the first Missionaries. They went from place to place preaching the word, and in this way succeeded far better than they otherwise could have done, in spreading a knowledge of the truth. None can doubt this, who have read the New Testament with any degree of attention. And, to mention no other instances, the early pioneers of our cause in this country were Missionaries in fact, if not in name. And it is to their zeal and faithfulness while laboring in that capacity, that, under God's blessing, we are indebted for the measure of success and prosperity that we now enjoy. The only difference between the course which they pursued, and that pursued by our missionary society, is simply this, that we propose to avail ourselves of the immense power there is in associated action, to aid us in the propagation of our sentiments. Can we reasonably be charged with inconsistency, for doing all we can to spread abroad a knowledge of the truth, and save the world from sin and error? We think not. Our forefathers had neither the means nor the facilities for a work of this kind which we enjoy. Had they possessed them, can we doubt that they would have used them in the manner we propose? Let the example of those venerable men who yet linger among us, and who, as before remarked, have lent their hearty sanction to the enterprise, furnish the reply. No real Universalist, none who wishes well to the interests of our Zion, can for a moment doubt the propriety and expediency of using the best and most effectual method of spreading abroad the valuable and important truths embraced in our system of faith. We do feel that a most solemn and weighty responsibility rests upon every Universalist in regard to this matter. We affirm, in all candor, that we have never heard a solitary objection to the method we propose, that did not seem to us like a poor excuse for doing nothing. If then, there be any who yet object to our course, we ask them to point us to a better one. If they do not like a Missionary Society, let them tell us what shall be done? Until they do this, we shall feel it to be our imperative duty to urge, with all the strength and energy that we can command, a more vigorous prosecution of this most noble and Christian undertaking, upon every member of the household of faith.

Importance of Newspapers.

Who can begin to estimate the value of good family newspapers? To them, as much as to any one means, our nation owes its present eminence for enlightenment in science, the mechanic arts, and civil and religious freedom. Individual and social prosperity are owing, in a large degree, to the circulation of newspapers. No cause can live and flourish without them. What could the different parties in politics accomplish, if they circulated no newspapers? And every sect in religion, of any account, has its winged advocates to carry out its messages, and keep up a regular correspondence with the various members. The leading branches of Science, Philosophy, Astronomy, Geology, Phrenology, Agriculture, Commerce, Mechanics, the Fine Arts, and Literature generally, depend upon the Press for the means of developing their secret treasures, and communicating with the people. Let the Press be silent for a day, and the *thinking* world would be checked in its career at once. Let the literary, religious, and secular papers be suspended, and thick clouds of darkness would soon gather around the mental horizon, portentous with everything but good. Darkness would again cover the earth, and gross darkness the people. Who could begin to calculate the amount of evil and misery that would follow?

How much of social enjoyment is derived from newspapers! First in the morning, the man of the city looks for his daily paper, and all the family listen to hear the news. In the country, the arrival of the mail is watched closely, and one of the boys despatched to get the newspaper as soon as it arrives. The news is first read and commented upon, and the longer pieces are laid by for the evening, when more time can be given to them.

Newspapers make up, in a good degree, for the absence of Libraries. If properly conducted, they contain nearly as much matter as many persons find time to read during the business days of the week. Then a Religious paper, to peruse between the hours of service on Sunday, with the Holy Book, make up a fair amount of Sabbath reading. All this has a tendency to enlighten the mind, improve the heart, and guide the life.

It is to be regretted that the managers of newspapers do not realize more seriously the effect of their doings—that they do not consider the vast amount of good or evil, happiness or misery, honor or shame, that is to result from their labors. Too many, it is feared, do not stop to consider this matter at all, but enter into the business simply and only for the purpose to make the most they can out of it for themselves; wholly regardless of the influence their writings are to have upon the individual and public mind. It is enough for such to know that their trash will bring a price—that the corrupt, profligate, and thoughtless will pay for it, and be amused. Talk of the corruptions of the pulpit; the corruptions of the press are infinitely greater, and, if possible, more pernicious. There is an advantage, however, in favor of the latter—none become so bigoted in their attachment that they will not receive light from other sources. But the reform of the press as well as the pulpit is loudly called for. But this does not, in the least, disparage the importance of a newspaper, but rather adds to its value as a conservator of intelligence and morals. Only a proper discrimination should be used in the selection of such as are free and honest to speak the truth, defend the right, and advocate the good.

W. S. E.

Fourth Street Society's Fair and Festival.

We understand that the Fourth Street Society realized about \$300 from their Fair and Festival. Considering that they were held the day after the Fair at Williamsburg, we think the sum realized was large, and that the Society should feel greatly encouraged.

Resignation of Br. Moore.

We regret to learn that Br. Asher Moore, pastor of the Lombard street Church, Philadelphia, tendered his resignation on the 1st inst. We learn that a special committee was appointed by the Church to see if he could be induced to withdraw his resignation, and continue in his present field of labor, but his purpose, deliberately formed, would not be changed. It is understood that this step has been taken, not on account of any dissatisfaction with the Society, who have ever cherished and manifested to him and his family the kindest sentiments of affection and esteem, but in pursuance of a long cherished desire of his, to be relieved from the severe labors and cares incident to the pastoral charge in a large city; a relief which was imperiously demanded of him by the state of his health and the circumstances of his family.

We have long regarded Br. M. as one of the most prudent, talented and faithful preachers in our denomination; just such an one, in fact, as was needed in the station which he has so long and so ably filled; and it is gratifying to know, that in retiring from that station, he carries with him the undiminished confidence and esteem of a people who have not failed to appreciate his worth, and who would gladly retain him if they could. He proposes to remain with the Society until the opening of Spring, at which time he intends to remove to Hightstown, N. J., where he expects to reside, and to divide his labors between the Society in that place and the neighboring city of Trenton. Our best wishes will attend him in whatever portion of the Master's vineyard he may be called to labor, and most devoutly do we hope that a successor may be found to fill the place vacated by him, that shall be "found walking in all the commandments and ordinances of the Lord blameless;" and that shall be true and faithful to the high and holy duties of his calling.

S. C. B.

Resolutions for the New Year.

It is well, at the beginning of a year, to consider the work which there is to be done, that it may be commenced in due season, and prosecuted in the best manner. A wise man considers in the morning, the work of the day upon which he has entered, and forms his plans for its accomplishment in the best manner. He, therefore, does every thing in its season, and in the best way. He has a system for his guidance, and goes not blindly to his task. He knows what there is to be done, and how it should be done. As the wise man begins each day, all should begin each year.

The duties of life may be divided into three classes, viz: those we owe to God—those we owe to each other, and those we owe to ourselves. In entering upon the new year, we should resolve to be faithful in the discharge of each class of our duties. We should resolve, that to God we will be obedient in all things; that to man we will be just and faithful. If obedient to God, we shall attend upon the worship of his house, honor him in our lives, and reverence him in all our actions. If true to man, we shall do by all, as we would have them do by us. If true to ourselves, we should be temperate in all things, pure in our lives, and unceasing in our efforts to grow in knowledge and grace.

O. A. S.

Our Day.

The New York Observer gives the following notice of this work, which our Brethren at the east may take for praise or censure, as shall suit them:

"This is designed as a gift-book, for the men and women of the radical school, the impracticable visionary, fourite and foolish would he reformers; a class of men who are beyond hope of reformation as to their intellects, and who are as harmless in gilt edged books as any where else."

Christianity and Reform.

It has become quite common for some who style themselves reformers, to deny the Bible; and to claim a Philanthropy greater than it requires. To hear them speak of their love for humanity and their devotion to its interests, one would suppose, that the Bible has no requisitions, demanding such labors of love as they perform. We look upon such, as guilty of one of the meanest artifices of infidelity. Theirs is a low device, to bring the Bible into contempt; a stratagem to take advantage of the benevolence of the age, to injure the word of God. Such persons know as well as they know that they exist, that the Bible is the foundation of all the benevolence of the times, and that to its sublime doctrines of love; its divine examples of mercy, and its blessed precepts, we are indebted for all the efforts made for the elevation and improvement of the race; and yet, they speak as though the Bible must be put down, before true philanthropy can achieve its noble work. They would extinguish the sun that the world may walk by their light; they would destroy the revelation of God, that their boasted devices may be the guide of the world.

For several years this class of reformers have been figuring in all reform meetings; they have been the most noisy of the noisy, the bitterest of the bitter. They commenced by attacks upon the errors of the Church. Next, they attacked the Church, and next the clergy. But they soon found that it was not enough to ride, as they said they would, *rough shod* over these. The Bible was the Parent of the Church, and the Clergy were a class of men for which it made provision; and they, therefore, commenced, in a covert manner, their attack upon its divine claims. And such has been their folly, that they have well nigh rendered reforms, themselves, a disgrace.

We have been led to these remarks by a sermon from the pen of Rev. H. W. Beecher. By the following beautiful extract, it will be seen that his doctrine is *Christianity and reform*; that he considers Christianity the cause, and reform the effect.

O. A. S.

"It is not in the discovery of new and before unsuspected religious truths, that we expect Progress; but in very unexpected practical *applications* of the long-known, and simplest truths of the Bible. The world is able to bear the *doctrine* of Christ; but nothing would convulse it so soon or so profoundly at this day, as to insist upon the utmost *practical* fulfillment of that doctrine. It is sufficiently difficult to inspire men with the idea of high spiritual truth; but this is much easier than to procure their practical assent to the Golden Rule. The most radical book on earth is the Bible. Let the absolute requirements of the New Testament be peremptorily laid upon business, pleasure, social usage, political economy, and the whole of public procedure, and it would be like the letting loose of tornadoes in the forest. Let an Angel of God come down to measure the ways of men, and to change all that disagreed with the Golden Rule, in the family, in the shop, in the ways of commerce, in social and political life, and the clamor of resistance would fill the heavens! What has been the occasion of all the heat and fury which has gone forth upon the Slavery question, but the simple endeavor to procure for a despised class the simplest element of justice? Yet four ears are annually vexed with redundant arguments or eulogies of 4th-of-July Justice. The whole mighty fermentation of England, the irrepressible throes of Italy, are but the result of the simplest truths of the New Testament. Let the rulers who love absolute authority, cast the Bible out of their dominions. It is as full of revolutions as the heaven is of stars. Little by little it leavens the lump. Each encroachment upon embodied and organic selfishness brings on a battle. Behold, indeed, the ax is now laid at the *root*; and every tree which bringeth not forth good fruit shall be hewn down and cast into the fire!

"Without doubt important changes are to be made slowly. There is too much human happiness involved in every form of social usage to justify rash experiments or sudden changes, which may be from bad to worse. Nevertheless, no age will be allowed to shrink from the application of ascertained truths to known imperfections or misusages. Forever to pray 'Thy kingdom come, and forever to fight each step of advance as a rash innovation, is the wisdom of conservatism. Some

would be glad if God's kingdom would descend, as the rainbow comes, in the air; a thing for the eye; a picture on the clouds which shines over a world without changing it. Yes; it will come like a rainbow!—the sweep and the scowl of the storm first, which rends and purifies, and then the peaceful bow on the retiring cloud. The coming will be seen in the growing humanity of the public mind; in the application of religious justice to the processes of society; in the eradication of all errors; and the subversion of all hoary evils of established fruitfulness, by which the progress of men in knowledge and goodness has been restrained."

Willimantic, Ct.

We are pleased to learn, as we do from a letter recently received from the pastor of the above named Society, that a good interest has been awakened among the brethren in that thriving town. Their Sabbath School, which until of late has been in a very languishing condition, has recently received a new impulse. Through the faithfulness and zeal of the pastor a Sabbath School Exhibition was had, which served, as such measures always do, when judiciously managed, the double purpose of awakening an interest in the minds of the children and of furnishing the means of purchasing a library for the use of the School. In regard to the Society Br. Borden says: "I commenced about six weeks ago, a course of lectures on Sunday evenings. The congregation, which was small at first, has gradually increased, until our last meeting, when the house was nearly filled. They came in to hear, from the different societies in the place, and from the interest that has been excited, we are encouraged to hope for a greater degree of prosperity than has hitherto been enjoyed."

S. C. B.

Ordination at Lawrence, Mass.

Lawrence is a new town, situated on the Merrimack river. It was named after the Hon. Abbott Lawrence, of Boston, who has commenced there the erection of extensive Mills for Manufactories. It is thought that it will, ere long, equal Lowell and Manchester. It is but a year or two since the site of the village was wholly unoccupied, now it contains a large settlement. A fair proportion of the inhabitants being Universalists, a Universalist Society has been formed there, and on the 22d of December, Br. G. H. Clark, was set apart as its Minister. The Sermon was by his brother, U. Clark of Lowell. The Ordaining Prayer was by Br. E. Fisher; the charge by Br. A. A. Miner; the Fellowship, by Br. D. K. Lee, and the Address by Br. O. H. Tillotson. The occasion was one of great interest. The services were held in the Freewill Baptist Church. Br. E. is a young man of excellent character and good attainments.

Annual Exhibition of the Bleecker St. Sabbath School.

The Bleecker-st. Sunday School will have their Annual exhibition on Tuesday evening next, 11th inst., in the Church corner of Bleecker and Downing streets, commencing at 6 1-2 o'clock, P. M. Arrangements have been made to sustain the former reputation of the school in getting up first rate exhibitions. Tickets at 12 1-2 cts. may be had at *this office*, at Van Beuren's Book-store 221 Bleecker-st., at Mr. D. Sands, corner of Hudson and Charles, G. Gilroy 370 Hudson-st., and at the door. Should the weather be unsuitable, it will be the first fair evening.

South Universalist Society, in Boston.

By a letter from Boston, we learn that the above named Society, which has been established only a few years, is in a flourishing condition. It has recently had a Fair and Festival, which yielded about \$360. Br. D. Mott is the Pastor.

A New Paper.

We have received the first number of a new Universalist paper, started at Rochester in this state, called the "Christian Sentinel." It is to be published on a quarto sheet of eight pages by W. Hughes, and edited by Rev. J. Whitney. The number before us is well filled with good pieces, and is handsomely printed. It is to be afforded to subscribers at \$1.00, for two copies. Its pretensions are humble, yet it promises good to our cause in the western portion of our state.

It speaks of our New York Missionary Society as if it was a new thing, when the fact is we are eight years old in the work of home missions, and the fruits of our labors are beginning to be extensively manifested in the regions round about.

Br. L. W. Manning.

We regret to learn that Br. Manning is in ill health. Since his conversion from Methodism he has been located in Sandwich, Mass., where his labors have been greatly blessed. The Trumpet says:

Rev. L. W. Manning, late pastor of the Universalist Society in Sandwich, Mass., left this port, December 21, in the barque Franklin, Capt. Gibbs, for Trinidad. The hope of restoring his health and usefulness, induces him to flee from the rigor of a northern winter, and seek the milder climate of the West Indies.

Typographical Blunders.

There have occurred from time to time, some most egregious typographical errors in our paper. We have tried to arrange matters so that time should be given to the correction of proofs, but the old adage still applies to us, "what is done in a hurry, is never well done." We intend to begin to do better with the New Year.

It is useless to attempt to correct the *errata* of a newspaper. But there was one blunder so ridiculously false, that we would call attention to the correction. Alluding to one of our contemporaries we said that in a town of some 7,000 or 8,000 inhabitants there were near 800 subscribers, which is about twice the number we have in a city of 400,000! The types makes us say we have 8000 instead of 800. We wish they had told the truth.

New Year's Day.

Passed off very merrily and happily in this city. The weather was rather dull and lowering, though it did not rain. The tables were duly arranged, the ladies properly dressed up in suitable trim for the occasion. About 10 o'clock door-bells began to ring, and callers were ushered in with warm hearts and smiling faces, and spent a few minutes in friendly greetings and chattings; took their leave and went their way; and so they continued to come and go, all the day long, until 9 or 10 o'clock in the evening. Those are among the happiest and most profitable days spent in New York. Many new friendships are favorably begun, and old ones renewed; the social triumphs over the business qualities, and all feel that it is indeed a *Happy New Year*, at least, the First day is so.

Rev. O. A. Bacon.

This Brother was Ordained over the Societies of Shrewsbury and North Leverit, Mass., Dec. 15th. Sermon by Br. J. H. Willis; Ordaining Prayer and Fellowship, by Br. Mandell; Charge, by Br. J. J. Locke; and address by Br. J. M. Spear.

No 30 of Virtue's Bible has been received. Noah's Sacrifice is the subject of the engraving, and a fine picture it makes. Published at 26 John-st., N. Y.

Br. J. K. Ingall's Withdrawal.

Brethren,—The enclosed I send for insertion, if it shall meet your favor. In the spirit of toleration which you profess still to reverence, will you thus assist me to *formally* sever a relation which has proved trying to both. I have many friends in your ranks, totally unapprized of my position; and as I may thus relieve you of a delicacy you may feel in publishing my name, will you give me the mutual justice of giving equal publicity to my reasons for pursuing the course I have felt one of duty?

In the love of the race,

Yours, &c.,

J. K. INGALLS.

Editors Christian Messenger, and Thos. B. Thayer, Standing Clerk N. Y. Association of Universalists.

To the Universalist Public.

Reasons for not signing the "Test of Fellowship," requiring a belief in the Bible as "a Special and Sufficient Revelation."

1. It is contrary to my conviction, that "God is no respecter of persons;" but impartial and unchanging; giving to all men liberally, and upraising not. It, hence, would involve the certainty that He is capricious, and sparing in the most important of all bestowments, divine instruction.

2. It is a departure from the ground so strenuously advocated by Universalists heretofore, that the Bible is a sufficient *creed*; and, especially, that none should be imposed which could not be expressed in "Scripture language."

3. It is unscriptural, and therefore, inconsistent: for the Bible nowhere prefers such a claim for itself, as a book, but accords higher inspiration to some who did not write, than to any who did. In no sense will it authorize a speciality. It was *general* from Adam to John; nor is there anywhere indicated an expectation that it was ever to cease. On the contrary, the pathway of the just is said to shine brighter and brighter unto the perfect day. A time is foretold when *all* shall *know* the Lord; when "that which is in part shall be done away," and man, thro' the spirit of God, that is *within him*, be lead unto all truth. It requires us to let our light shine; to seek and find; to ask and receive; to "covet (desire) earnestly the best gifts," "of healing," "working miracles," (wonderful works,) "prophecy," "discerning of spirits," &c. And these requirements are just as obligatory as those in connection, to teach, exhort, show mercy, or love without dissimulation; for "the manifestation of the spirit is given to *everyman* to profit withal."*

4. It is "laying unholty hands on divine revelation," and usurping an authority over the conscience, which belongs not to man; for it assumes the right in the church, by council or tradition, to decide what portion of God's Revelations are special and efficient for his children. That Samuel, David, or John the Revelator, imparted truths more "direct from the skies," or more imperatively called for by the necessities of the times, than those unfolded by Luther, Priestly, Murray, or Ballou, is what I have not *one reason* for believing.

5. It prejudices before the discussion has fairly commenced, questions of the highest importance: whether miracles and revelations are, in character, *supernatural*, or exist in perfect harmony with the order of Divine Government.

6. I cannot consent, with a "private interpretation" of its meaning, to thus become accessory in excluding other brethren more conscientious than myself, who believe as fully and practice as truly, the great doctrines and precepts of the Gospel.

In conclusion I will simply say, that my faith in the universal Father, and the infallibility of His teachings, my devotion to the Common Brotherhood, and hope in the "final holiness and happiness of all," is constantly increasing. To promote the consoling, purifying, and harmonizing influences of these sentiments, I henceforth devote my life. Whether I shall be permitted to enter the worldly temples, dedicated to the God of Sectarianism, or, like Him I strive to imitate in word and deed, discourse on the mountain side, or in the fruitful fields of a fair earth, it shall be my labor to unite, not divide the race.

* 1 Cor. 12.

J. K. INGALLS.

Southold, Jan. 1, 1848.

The Lord is Good to All.

The Psalmist says: The Lord is good, and doeth good. Will those who believe in endless misery inform us what good God does to those he punishes endlessly? If he does them no good, how can it be said he is good to all? Human creeds and the Bible are often sadly at variance.

CARRIERS' ADDRESS
OF THE
CHRISTIAN MESSENGER & AMBASSADOR.
JANUARY 1st, 1848.

BEHOLD! another fleeting year,
Has finished now its brief career,
And never will again return,
However mortals vainly mourn.
Its days are past, its visions fled—
Peace to the ashes of the dead.
Time never tarries, never tires,
Its nimble fingers sweep the wires,
Its wings are always fledg'd and spread,
Its constant motto—"Go ahead."

Mortals! your moments flee apace,
Nor linger in the ardent race;
They push you to the fatal brink,
You look, and leap, and plunge, and sink.
Ah, what is life!—how short its stay!
A vapor vanishing away.

But when we quit this mundane sphere,
If we may trust a modern Seer,
We shall, perhaps, to *Saturn* rise,
Now dimly seen in distant skies,
Where elegance and beauty reign,
Throughout her wide and vast domain,
Where coral palaces abound,
And steepled churches too are found,
Produced without apparent cause
By nature's ever pregnant laws.
Where beasts and birds of monstrous size,
Astonish even native eyes.
Whales, in those seas, so vast and stout,
That ours, compared, are but like *trout*.
And "humble, tiny sparrows" there,
Outrival the great eagle here.
Whose strange "gyrations" seem'd t' express
Those dread "initials, T. J. S."
Snakes reach the size of Saw-mill logs,
And rats and mice as large as dogs.
Mosquitos, too, as big as crows,
And man to such a giant grows,
So tall, so wide, that at a meal,
He'll eat a loin of mammoth veal.
PROGRESS steps off with lusty stride,
Developing on every side,
And nature, lavish of her power,
Exhibits wonders every hour.

But I must bid these dreams farewell,
'Tis on *this earth* we mortals dwell;
And here are wonders, too, untold,
Which we, when *wide awake* behold;
Wonders of power, and love and grace,
"We now behold with open face."
In *nature's* horizon we see,
Some footsteps of the Deity,
And philosophic search may find,
A feeble ray to cheer the mind.

But Gospel revelation bright,
Brings immortality to light,
And shows to frail humanity,
Its future glorious destiny.
Of this we such assurance have,
As nature's oracles ne'er gave.
Well may we then, the Gospel prize,
Which wipes all tears from weeping eyes,
Proclaims deliverance to th' oppressed,
And gives the heavy laden rest.

But some in *Progress* so prevail,
To them the Gospel's old and stale;
JESUS is almost laid aside,
For "Davis," as the better guide,
Whose revelations far exceed—
They fondly think—the Bible creed;
Teaching by easy intuition,
A more exalted erudition,
A more extensive *mineralogy*,
And "Philosophico Theology."

Are these the sages long foretold
By him of Uz—good Job of old?
"Ye are the men, 'tis doubtless true,"
And wisdom will expire with you."

Well, let Old time still wag her way,
And all her wild fantastic's play,
Let hours and years run out their glass,
The bounds are set they cannot pass;
Though winds may whistle, torrents pour,
And lightnings glare, and thunders roar,
One steadfast ANCHOR still remains,
One truth is firm; JEHOVAH reigns.
Why then should doubts and fears o'erwhelm,
"Is not my FATHER at the helm?"

Why yield to gloom, and fell despair,
The ship is safe if Father's there:—
And all her crew are in his care.
Let storms then threaten as they may,
And toils and dangers strew our way,
We'll never grumble nor complain
But "when it rains why let it rain."

All sorts of *Isms* still are rife,
And wage a most inglorious strife,
Though Millerism's dead, you know,
And Mormonism died with JOE,
And Calvinism soon must yield,
Its deadly wound cannot be healed,
And Methodism rather quails,
But Puseyism still prevails,
And *Rheumatism*, never fails!

But I must chide my jaded Muse,
She has not told us half the news,
Nor said a syllable, you know,
About the war in Mexico;
Nor penned a line nor made a dot
For ROUGH and READY or GEN. SCOTT;
Nor has she even driven a peg,
In SANTA ANNA's wooden leg;

She has not had a word to say,
 Of JIMMY POLK or HARRY CLAY;
 Nor once has noticed MATTY VAN,
 Nor reverence paid to God-like DAN;
 And heedless she has been and mum,
 About the valiant GENERAL THUMB;
 She, too, has left in all their glory,
 Prince ALBERT and his Queen VICTORIA,
 PIUS THE IXTH she might have claim'd,
 As greatly worthy to be named;
 A Pope so bold, so full of grace,
 Ne'er fill'd before the Pontiff's place,
 Long may he bless the Roman race.
 But my lame Muse, limping along,
 In haste to finish up her song,
 Has failed to render equal praise,
 To half the worthies of these days;
 She has not even given a scrap
 To ELDER SWAN or JACOB KNAPP,
 Or MATHEW H., who from his youth,
 Was never known to wrong the truth!!!

The CARRIER now steps up and claims,
 That he—with such illustrious names,
 Should have assigned some modest station,
 Such as befits his occupation.

It is a carrier of the News

(Call him your servant if you choose)

He brings your Paper clean and neat,

A Paper which cannot be beat;

He serves you with it every week,

His labors gratitude bespeak

And now, upon this New Year's day,

• A word for him we beg to say:

You will not let him leave your door,

Without a shilling—or two—or four;

Something within that moderate scale,

I'm sure you'll hand him without fail,

His grateful voice you then will hear,

Shouting aloud—HAPPY NEW YEAR.

Miscellaneous Department.

How to Ruin a Young Man.

CONCLUDED.

"Have you seen him since?"

"Yes, I called in three or four days, and he said he thought we were in a great hurry about the bill. I replied that we had laid every thing aside for his work, and that unless he paid us for it we could not go on, as we were both very poor. 'For that you have nobody to blame but yourselves. Why didn't you save your money while you had a chance to do so?' he replied to this. I told him that the past could not be helped now; all we wanted was a little chance for the future. He did not offer to pay the bill, although I lingered in his store for ten or fifteen minutes. In a week I called again, and he was in New York. As soon as he returned, I saw him, but he said that he had no time to attend to it. If we only had his bill, which is nearly one hundred dollars, we could buy metal, I could pay Close ten or fifteen dollars and get him to wait, and we would feel encouraged to press on more actively than ever; but, as it is, we are both disheartened."

"Try and not feel so," said I, "It is very bad to give way to discouraging thoughts."

"But how can I help it?" he returned, with some bitterness. "Parker calls himself a Christian, and goes to church

on Sunday with a long pious face—I've seen him—and yet, in a mean, selfish and malignant spirit, withholds from me the few dollars I have earned with hard labor, and which are all that stand between me and ruin. If I break down in this my most sincere and earnest effort to do well, the sin will lie at his door. A Christian indeed!"

"Don't feel, don't think, don't talk in this way, Armour," I said, earnestly. But he replied—

"How can I help it? It is no light thing, depend upon it, thus to break down a man in his earnest struggle against the power of bad habits and the disabilities they have entailed upon him. If I fall in this effort, I shall not, in all probability, have the heart to try again, and even if I had, no one would again put any confidence in me."

"These are only your trials," I urged. "Stand up bravely, under them, and you will come out right. To give up can only make things worse."

"But what am I to do with Close? He will get a judgment against me and seize upon our shop and sell it. I cannot prevent this."

After thinking upon the matter for a short time, I felt it my duty to go still farther than I had done in my efforts to put the young man fairly on his feet. I therefore offered to go his security for the debt to Close, and thus get a stay of execution for six months. I also loaned him ten dollars more, to enable them to buy metal and go on with the work that was in the shop.

But Armour felt too much discouraged to work with spirit. Three days after I had gone his security for the debt to Close, I was surprised to seem him coming out of a tavern. I met him face to face as he did so. He colored up and looked confused. I did not allude to the fact of his again going to the tavern, but I felt my confidence in his ultimate success greatly impaired.

"Has Parker settled his bill yet?" I asked.

"No, and what is more, I don't believe he intends doing it," he replied, in an angry voice.

"Why do you think so?"

"A young man in his store told me that he heard him advise a man who has a judgment against me for eighty dollars—(it is no debt of my own, but one for which I was fool enough to go security)—to push me, and then ask for an order on him."

"Is it possible?" I exclaimed in surprise.

"That the story was true I soon had proof all-sufficient to convince me, in the visit of a constable to the shop. He was there yesterday. And this morning the holder of the claim called to ask if I would give him an order on Parker."

Unwilling as I was to interfere in the business transactions of others, I still felt it to be my duty to call upon Parker, and urge him to act differently toward the young men. I found that the man he had advised to ask Armour for an order on him owed him money, and that it was to secure the debt due to himself that he had proposed the measure. He was very formal and distant with me, and quickly closed the interview by saying that the bill would have to be settled in that way. It was the only chance he would probably ever have to get his money, and he was determined to improve it. Armour, he alleged, was a wicked young man, and did not deserve encouragement. He had already done him more injury than he would ever atone for.

The case I now felt to be almost hopeless. I was not able to risk any thing farther. And if I had been, the spirit in which the efforts of the young man to do right had been met was so bad, and had already produced such an unhappy effect upon his mind, that I should have doubted the utility of doing so.

Without remorse or delay, the coercive system proposed was carried through. An execution was issued, and the shop of the young men seized and sold. It was bought by Parker, who employed Johnson to carry on the business for him.—Armour was offered work as a journeyman, with good wages, but he indignantly refused to accept of it, and in a moment of anger and despondency, and while under the effects of liquor, enlisted in the United States dragoon service for five years. I lost, in the effort to help him to do right, about two hundred hundred dollars; and Parker, in breaking him down, recovered a debt of seventy or eighty dollars, and got possession of a small stereotype office, which has, in the course of seven or eight years, grown into a large and profitable establishment.

I used often to meet Parker, on his way to church, accompanied by his wife and daughter. He had a rigidly righteous look. But I always thought, when I met him, of poor Armour, in the far west, who, instead of being an oppressed, degraded soldier, might, but for his shameless conduct toward him, have been a happy, useful citizen. Sometimes I would ask myself the question, whether, for the ruin of that man, he would not be held answerable.

Five years and more passed, and I had ceased to think as often as at first of the unfortunate young man I had sought to save from himself, when, being one day in Parker's store to buy a book, I noticed a poor, degraded looking creature enter and pass along through the crowd of customers who stood at the counter. He appeared to be very much in liquor.

"Is Mr. Parker in?" I heard him ask of a clerk. The clerk pointed to the owner of the store, who stood in a small group of his church brethren, with whom he was conversing on matters of religion. Most of these were really good and true men, and as unlike him as day is unlike night.

"Mr. Parker!" said the man, going up to him. "How do you do, sir? I reckon you don't know me!"

"No, I certainly do not, and what is more, do not wish to know you."

"Mr. Parker," resumed the man, "you've got a foundry, and I'm a first-rate finisher, and want work. Will you give me a job?"

"I never employ drinking men in my establishment."

This appeared to fret the applicant, and partially to sober him, for he replied sharply—

"Not even of your own making, I suppose?"

"What do you mean?" asked Parker, annoyed by this remark.

"I mean, sir, just what I said," was retorted.

"You don't pretend to say that I made you a drunkard?"

"That's just what I do pretend to say. But for you I would have been this day a sober man, and would have been the owner of the very foundry you possess."

It was Armour! I stepped forward, unobserved by him, a deeply interested witness of what was passing.

"The man is crazy!" said Parker, much irritated. "I never saw him before."

"Never saw Albert Armour before! I should like to hear you deny that in the day of judgment."

"Armour!" ejaculated the bookseller in surprise, while a flush passed over his face, "I never did you any harm. You were your own enemy."

"Never did me any harm!" said the poor, ruined creature, elevating his voice, and speaking, with a brief but subduing eloquence, so loud that all in the store could hear him distinctly. "Didn't you, five years ago, when I, resolving to mend my ways, started, by the aid of a kind friend, the foundry you now own, give me work? Didn't you, knowing that I had not a dollar to help myself with, after I had put off every body's work to do yours, refuse to pay the bill, and insult me when I asked for it? Didn't you then advise a man to whom I had become indebted by going security for a friend, to sue me and ask for an order on you? Didn't that man take your advice? Wasn't I, for refusing to do this, which was equivalent to ruin, sold out remorselessly? And didn't you buy the office for a song? Answer me, sir; and say, in the presence of these men, if these things be not true?"

For a few moments Parker seemed terribly cut down, but he rallied himself with a strong effort, and attempted to deny what Armour had alleged against him.

"You may deny before these men," returned Armour, "but, thank God, there is a day coming when denial will do no good."

"Henry, go round and bring a police officer," said Parker, turning to one of his clerks.

"I'll wait until he returns," retorted Armour, coolly. "I should like, above all things, to face you at the police office. I'll send for Mr. — as evidence of the truth of what I've said, and exhibit myself as a specimen of your handiwork, Mr. Parker!" The man's manner changed. Some thought, some memory seemed to have touched his feelings. "It was a cruel thing in you to put your hand upon me, as you did, and crush me to the earth, when, with strength little above that possessed by an infant, I was trying to walk in the right way. You did not speak to me an encouraging word, but insulted me with suspicion and sneering references to the past. This I could have borne, although it made a place in my breast for a tempting devil; but when you withheld from me almost the first money I earned, and without which I could not move on a step, you ruined my worldly prospects and made me reckless. For five years, as a common soldier, I have been passing a wretched and degraded life, while you have been growing richer, and, it may be, happier in your own way, by means of the business of which I was defrauded. Yes," he added, with returning bitterness, "let us go to the police office and have this history fully told."

"Leave my store instantly!" exclaimed Parker, excited beyond control.

The man did not move.

"Leave it, I say, or I will throw you headlong into the street!"

Parker sprang toward the man, and had seized him by the collar, when I, no longer able to keep silence, stepped forward and said—

"You have done him harm enough already, Mr. Parker. Don't be tempted to do him any more. All he has said is know to be true, and that the crime of ruining a man for this world, if not also for the next, rests upon your head."

Parker released his hold and staggered back, utterly confounded. Armour was equally surprised. The latter grasped my hand, and, with the tears starting to his eyes, said—

"Mr. — You were always my friend, although through this man you lost over two hundred dollars by helping me in a single instance. I have thought of you often, and, wicked sinner as I am, have prayed that what you lost by me might be made up again in some way."

"Come!" I said, interrupting him, and drew him out of the store, that was full of astonished spectators of this strange scene.

My earnest efforts to put Armour on his feet again proved, alas! useless. He had become too much degraded by drink and vicious company, and had not moral power enough left to sustain him in any attempt to reform. Whenever he got drunk, he would be sure to give Parker a call and charge him with being the author of his ruin. Several times he was thrust out of his store, and several times handed over to the police. These visitations were continued, more or less frequently, for about six months, when abused nature could bear no longer the rude assaults to which she had been for years subjected. The degraded, unhappy wretch was found, one cold morning in December, dead, under a stall in the market-house!

My own verdict in the case I found no difficulty in making up. Parker was, in my mind, guilty of his premature and miserable end. A few encouraging words, with simple justice toward him, when he was struggling to do right, would have saved him.

With a few variations from the facts as they occurred, this is an "over true tale," and the lesson it teaches will do much good if laid to heart. A man who has once fallen into habits of idleness and dissipation needs, in his efforts to reform, the utmost kindness and consideration. All men should not only be just toward him, but should meet him with encouraging words and acts; and no man, who would not incur a fearful responsibility, should, even in the smallest matter, do any thing to extinguish the new-born hope of a better life that has been kindled in his bosom. Too often it happens that men like Parker, calling themselves religious, have the least charity for one who has once fallen into evil ways, and by their conduct drive him back again into dissipation, instead of holding him fast by the hand to keep him from falling. I have met many very many such in my life. Would that their number were less.

THE KEY OF THE COFFIN.

FROM THE GERMAN OF JEAN PAUL.

A mother keelt o'er her loved one's tomb,
And her eyes were red with weeping,
For her cherished flower, in its morning bloom,
Was now in the cold earth sleeping.

The coffin's key was in her hand,
In her heart was deepest sadness;
And her spirit yearned for the better land,
Where grief would be turned to gladness.

"I will keep the key," she calmly said,
"Of thy dwelling dark and lonely,
So that none shall ever thy rest invade,
But the mother who loves thee only."

She turned her eyes to heaven's bright dome,
Where the silent stars were beaming,
And her spirit caught, in childlike tone,
These words of holiest meaning—

"Throw away the key! O mother dear,
For the coffin holds not thy child,
He has risen from earth, and dwelleth here,
For the Savior upon him smiled."

Spare Minutes.—Spare minutes are the gold dust of time; and Young was writing a true as well as striking line when he taught that "Sands make the mountain, moments make the year." Of all the portions of our life, the spare minutes are the most fearful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

A PRUDENT IMPOSTER.—The famous Jemima Wilkinson, who, with a number of her followers, had fixed her residence at the head of Seneca Lake, announced to them that on a certain day she would walk on the water. Hundreds collected on the shore of the lake, and she thus addressed them: "My dear friends, it will be of no use for me to attempt to perform this miracle unless you have faith. Say, do you verily believe that I can perform it?" "Certainly, certainly," answered a hundred voices. "Very well," replied the prudent imposter, "if you believe it, that is enough, there is no need of my doing it, and we will go quietly to our homes."

Floating Beds.—Some curious and interesting experiments have recently been tried in London, on the Serpentine River, Hyde Park, to test the power and buoyancy of a novel kind of hammock beds or mattresses, of very simple construction, yet of importance to nautical people and passengers in ships, and intended for the preservation of lives at sea in case of shipwreck. Captain Stevens and his son, with several gentlemen connected with naval matters, threw themselves into the water into which the hammock mattresses were also thrown. They got hold of them, and found no difficulty in placing themselves upon them, and floating comparatively high and dry by their assistance for a considerable time. The experiments took place early in the morning, to avoid a crowd, but they were nevertheless witnessed by many scientific persons and others.

New Years.—This grand holiday passed off on Saturday in the most felicitous manner. Notwithstanding the unfavorable weather, and the deep mud of the streets, the business of New Year's visits was prosecuted with a great deal of zeal and efficiency, by the gentlemen of this city, young and old, till quite late in the evening.

Among the many amusements and extravagances of the day the most striking and ludicrous was the parade of a company of fantasticals, who marched through Broadway and some of the other streets. Their costumes and bearing were worthy of the attention of every lover of military glory, especially in the militia line. They were received with universal shouts of laughter wherever they appeared.—*Tribune*.

Realities.—A person being asked what was meant by the realities of life, answered, "Real estate, real money, and a real good dinner, none of which could be realized without real hard work."

Wonders of the Heavens.—Sir John Herschel, in an "Essay on the power of the Telescope to penetrate into space" a quality distinct from the magnifying power—says that there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from the earth; so that light, which travels with a velocity of twelve million of miles in a minute, would require two millions of years for its transit from these distant orbs to our own; while the astronomer who should record the aspect of mutations of such a star would be relating not its history at the present day, but that which took place two millions of years gone by.—*Church and State Gazette*.

Girdling the World.—Some of the Western newspapers, in view of the fact that Mr. O'Reilly has already completed 1700 miles of telegraph in a direction towards the Pacific, are now sanguine that Whitney's project for connecting the Atlantic with the Pacific, by a line across the Continent, will, ere long, be literally accomplished through this agency. It is estimated that two thousand miles of Telegraph will cost three hundred thousand dollars.

Afraid to Learn.—It is related that Galileo who invented the telescope with which he observed the satellites of Jupiter, invited a man who was opposed to him to look through it, that he might observe Jupiter's moons. The man positively refused, saying, "if I should see them, how could I maintain my opinions which I have advanced against your philosophy?"

This is the case with many; they will not hear truth for fear that the arguments which they have framed will be destroyed, and they may be obliged to give up their vicious indulgences.

An Idea of the Dimensions of Lord Ross's Telescope.—The *Manchester Examiner* tells this: "The Dean of Ely has walked with an umbrella up through the tube of Lord Ross's leviathan telescope."

Agricultural Department.

Management of Hens.

Hens, when properly attended, and supplied with good quarters, will lay as well in winter as in summer. We have published many facts, which justify this assertion. One winter we fed our hens well with water and grain, but they had no extra attention, and they did not lay well. The next winter we gave them extra attention, supplied them with various kinds of food, and generally with a warm breakfast of boiled potatoes, meal, &c., and they laid abundantly.

The eggs they laid in January were worth at the market price, three times the amount they consumed. These experiments were with the same hens, with the disadvantage of being one year older, the second year. In an account of managing hens, from J. S. Sayward, Esq., of Bangor, he stated that one hundred and fifty hens produced nineteen hundred eggs in the cold month of January, in a cold part of the country too.

Hens should have a warm house. It should face the south, and there should be glass to let in the sun. The situation should be a dry one, and well sheltered from cold winds. The house should also be kept clean. The house should be warm, yet well ventilated in mild weather.

Give fowls a plenty of food and grain, at all times, and occasionally a variety of other food, some of which should be animal. Keep them constantly supplied with pure water, gravel, ashes, and if convenient, with old lime mortar, pounded bones, chalk, and pounded oyster shells. Sunflower seed is good. So is all kinds of grain, and that kind may be used mostly that is cheapest, though it is best to keep two or three kinds by fowls, and let them take their choice, as they know best what they need.—*Boston Cultivator*.

Cutting Hay for Stock.

It has frequently been asked how cutting hay for stock adds to its nutritive qualities. It is precisely upon the same principles as cutting up meat fine and making a mince of it. There is more or less nutriment in the tougher pieces, and even gristle, if these are cut fine with the chopping knife, and nicely cooked and agreeably seasoned, the dish is eaten with peculiar relish, easily digests, and goes twice as far as in the ordinary method of taking meat in slices; for under such circumstances we reject all that is not tender, juicy, and particularly palatable. In cutting hay all the coarser parts, and even straw are made agreeable to the taste of animals, especially if it be cut up and spiced with a little meal shorts, or bran. Nor have they the power to reject any part when cut up, and as all is more or less nutritious the hay must go further; nor can it be pulled out and wasted as when fed loose. Another important consideration is, an animal can fill its stomach much more easily and readily on cut than uncut food, and can then lie down and ruminate, and rest, allowing the food full time to digest and distribute its strengthening qualities throughout the system, and renovate it for renewed exertion.—*American Agriculturist*.

Charcoal.

Powdered charcoal, or the refuse of the heap, should be thickly strewn over every place where filth is allowed to accumulate. It absorbs the bad smell, and makes an excellent manure of what otherwise would not only be useless but offensive. It also prevents the larvæ of insects from becoming flies or moths. Pigs like to eat charcoal, and are thought to fatten on it; and in the course of the summer months, I frequently have a bushel or at a time thrown over the pen. It makes the manure so much the more valuable that I find it worth while to buy it for the purpose.—*ib*.

To Protect Grain from Rats.

An individual of much practical experience informs us that green elder deposited in and about the mows of hay and grain, will prove an effectual preventive against the depredation of mice and rats. These animals are frequently very destructive in their ravages; and if a remedy so simple and easy of attainment is efficacious it deserves to be known and remembered by all. We have long known that the leaves of the common mullein will drive rats from their haunts. There is something in the odor of this plant that is as disgusting to their ratship as was the leak to Ancient Pistol, they "cannot abide it."

A knave may gain more than an honest man for a day; but the honest man will gain more than the knave in the year.

RELIGIOUS NOTICES.

ORCHARD-ST. CHURCH.—Br O. A. Skinner will deliver the 5th of his series of Doctrinal Sermons in the above church on Sunday evening next. Subject, What is the use of preaching if all men are to be saved? Service at 7 o'clock. Seats provided for strangers.

Br. L. J. Fletcher, of Cambridgeport, Mass., will supply the desk at the Apollo Saloon, next Sunday morning and evening.

Br. J. Gallagher will lecture in Hanover, N. J., on the 3d Monday and Tuesday evenings, the 17th and 18th of this month, in the School house opposite the Presbyterian Meeting house. Subject, on Tuesday evening, Sin against the Holy Ghost.

Br. T. Elliott will preach in Danbury Conn., the 3d Sunday in this month. In Westport, Conn. 4th Sunday.

HUMAN DEPRAVITY.—Rev. J. Ferris will lecture on the above subject next Sabbath evening at Friendship Hall, 16th street. All friends are invited to attend.

Br. Asher Moore will preach in Trenton, N. J., the 3d Sunday in Jan. morning and evening.

Br. S. J. Hillyer will preach at New Canaan, Ct., on Sunday, January 9th, morning and afternoon, and in Westport in the evening. In Weston, Monday evening, 10th, and in Stepny, Tuesday evening 11th.

Br. O. Whiston will preach in Bloomingburg on Friday Jan. 14th; Sunday morning, the 16th, at Dewin's Corners, in the afternoon in Trowbridge District, and in the evening at Monticello. Brs. Hall, Birdsly, and Hill will please consult together, and arrange the appointments for the week following, commencing with Monday evening, 17th, and ending with Sunday evening, 23d, bearing in mind that there must be an appointment for every week day evening, and three on the Sabbath. Monday evening, 24th, in Ellenville, Tuesday evening 25th, in Middleport; Wednesday evening, 26th, in Stone Ridge; Thursday evening, 27th, in Rondout.

Missionary Society.

The Quarterly meeting of the New York Universalist Missionary Society will be held on Monday evening next at 7 1-2 o'clock in the vestry of the Orchard Street Church. An interesting meeting is expected, and a large attendance is desired.

G. L. D.

MARRIED.

In this city, by the Rev. O. A. Skinner, Mr. CHARLES RAYMOND, to Miss CAROLINE WATSON, both of Norwalk, Conn.

In this city, 30th ult., by Rev. W. S. Balch, Capt. W. M. P. WINNE, of Bethlehem, to Miss MARYETTA JOSEPH, of this city.

In North Salem, N. Y., by Rev. S. J. Hillyer, Mr. PETER D. OLMSTEAD, to Miss MARY E. MIDDLEBROOKS; by the same, on the 2d inst., Mr. SMITH BURT, to Miss ELLEN LOUIZA LINES.

DIED.

In this city, Dec. 31st., Mrs. ANN ROBERTSON, in her 88th year. She was a woman of strong mind, and great energy of character. For many years she was a firm believer in Universalism, which she adorned by a Christian life. She was a member of the Orchard-st. Church, and till within about a year before her death, was one of its most regular attendants. Few persons retain their faculties as she did. She died as she lived, firm in her glorious faith.

In this city, of croup, after an illness of only two days, AGNES AMELIA, daughter of James and Olive Wilson, aged 1 year and 7 months.

In Southeast, N. Y., the 28th ult., Mrs. EUNICE BRUSH, widow of the late Capt. Eliphalet Brush, in the 85th year of her age.

Br. T. Starr King's Lectures.

Br. Thomas S. King, of Charlestown, Mass., will deliver two lectures at the Stuyvesant Institute, on Tuesday and Thursday evenings, January 11th and 13th.

Subject Tuesday evening, "Revelations of God in History."

Subject Thursday evening, "Life and Writings of Goethe."

Tickets, at 25 cents each Lecture, can be had at this office.

Minden, N. Y.

Br. N. Snell, has made a temporary engagement with the Society in this place. Minden is his native town, and it is his intention to remain only till Spring. He is a prophet who has honor in his own country.

Our New Year's Present.

We had one of the *sweetest* New Year's Presents that often "falls to the lot of mortals." It was a noble, genuine *New Year's Cake*, of oval form, some two feet and a half long, and 18 inches wide, weighing fifteen pounds or so. It was handsomely decorated, and inscribed in sugar letters "*Rev. W. S. Balch, Peace be unto thee and thy house.*" It is a superb affair. Some advised us to have it framed and hung up to look at. But our little folks will consent to no such thing. They claim to be children of *taste*, and demand an opportunity to cultivate it.—It must, like other frail things, go to pieces. We ought to say, it was "cooked" at the "Knickerbocker Bakery," of Br. Meyers, 87 Hammond-St. The Contractor is not known for certain.

W. S. B.

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THE following persons are duly authorized to act as agents for this paper. Any business transacted by them on our account will be valid.

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